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In This Issue: THE TALE OF A CITY

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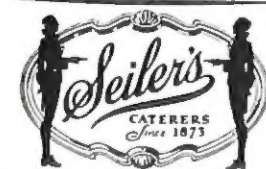
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Myself

*I have to live with myself and so
I want to be fit for myself to know,
I want to be able as days go by
Always to look myself straight in the eye,
I don't want to stand with the setting sun
And hate myself for the things I've done.*

*I don't want to keep on a closet shelf
A lot of secrets about myself,
And fool myself as I come and go
Into thinking that nobody else will know
The kind of a man I really am,
I don't want to dress myself in sham.*

*I want to go out with my head erect,
I want to deserve all men's respect,
But here in the struggle for fame and pelf
I want to be able to like myself,
I'd hate to look at myself and know
That I'm bluster and bluff and empty show.*

*I never can hide myself from me,
I see what others may never see,
I know what others may never know,
I never can fool myself and so
I must be fit for myself to know.*

ANONYMOUS.



VOL. 38

APRIL, 1943

No. 8

ORGAN Comes to hand Volume One, Number One of *The Royal Arch Mason* which bears on its masthead the statement: "*The Royal Arch Mason* is the official organ of the General Grand Chapter, Royal Arch Masons of the United States, edited by Ray V. Denslow, General Grand High Priest, under the direction of a Board of Publication."

To this quarterly journal should be accorded a warm welcome not only because of the pressing need for such a publication, but also because of the certainty that under the editorial direction of a distinguished and ardent Mason and scholar the Capitular Rite will be well served.

We have before praised the talents of Most Worshipful Brother Denslow. His zeal in behalf of the Craft is unbounded; his exposition of its qualities masterly. The merit of this latest addition to Craft journalism will be increasingly evident as the years pass and all Masons whether of the Royal Arch or not will do well to subscribe to it. The cost is but \$1.00 for 12 issues extending over a three-year period, the value of its information many times greater.

As a fitting prelude the magazine contains as the first article in the first edition a record of "Paul Revere, Royal Arch Mason," a well remembered Mason of Massachusetts, by Melvin M. Johnson, P.G.M., a foretaste of other treats in store. We are reprinting the story on another page of this issue.

FRATERNITY However much well-meaning people, like ourselves, may seek to attain true universal brotherhood it must be evident that the goal will not be attained by any sudden, spontaneous effort. Rather will it be by the slow penetration of sound ideals, unselfish devotion to them by those millions who practice it themselves in their daily lives, and the infiltration of the advantages inherent in truly unselfish living.

International brotherhood is a vast program impossible of attainment in one generation or in fact several, yet the planted seed carefully nurtured and cultivated will grow to fruition.

"It is not necessary that we all think alike; it is necessary that we all think," is a truth not always recognized for what it really is and unthinking men and women, or those individuals who do think and apply their every act to purely personal purposes, form a great deterrent; in fact they are the chief obstacle in a forward path.

By education much may be accomplished. Precept, and the practise of principles enunciated and exemplified by those outstanding individuals whose followers

number many millions, is all-powerful. Jesus of Nazareth, Buddha, Confucius and many others whose names will come to mind, all taught in different ways the truths of fraternity. Humanity in the mass is a strange mixture of God-given emotions and moods all influenced by history and environment. Light in dark places is essential for any real international understanding of elementary Truth.

It would be possible, perhaps, to gather a loose group of mixed races: Russian, Chinese, African, American at birth, assemble them as one unit, teach them the same principles and ideals and get a uniform result. Unfortunately, however, the race is split into many factions, with a multitude of conflicting ideologies which must be reconciled or coalesced before the goal of fraternity may be reached.

Unless and until a few elemental facts are recognized, much of the present enthusiasm for that permanent peace and perfect understanding and happiness "after the war" which is so ardently advocated in page and on platform by our public men will be wasted.

Realism and recognition of the inherent weaknesses in the present complexity of intense nationalism will start the machine moving in the desired direction.

Fraternity as taught in the lessons of Masonic ritual and by the practise of Masonic principles, is a contributory influence in the great undertaking. A crystal-clear portrayal of Masonic purposes will help hugely. Our leaders, by persistently promoting true Craftsmanship in word and deed can accomplish a good deal. To them most members look for guidance. Is it too much to look for?

WASHINGTON The Annual Conference of Grand Masters which was held in Washington, D. C., recently serves as a splendid medium for the meeting of minds so necessary in the difficult days now confronting the fraternity. The subjects discussed were perhaps more academic than some might have wished for, and the printed agenda somewhat removed from the realistic problems so urgently pressing. Yet it is quite likely and, in fact, highly probable that behind the scenes and formalities much was discussed which will bear fruit increasingly as time passes.

Certainly to affect universal Masonic understanding these meetings serve a very practical purpose, for no man can come away from association with the intellects of forty-seven leaders of Craft Masonry and not be benefitted and stimulated thereby.

It is pleasant to record that this year every Grand jurisdiction in the United States was represented in the nation's capital, giving substantial proof to the fact that our leaders are alert to the needs of the times.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to The New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call HANcock 6690.

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
Alfred Hampden Moorhouse, Editor and Publisher.

TALE OF A CITY

It is our intention that just and sure punishment shall be meted out to the ringleaders responsible for the organized murder of thousands of innocent persons and the commission of atrocities which have violated every tenet of the Christian Faith.—Franklin D. Roosevelt.

A city falls to the Nazis. Conquering troops goose-step through the streets, swastikas fly from public buildings. Bands play merry German waltzes in the park. "The grateful populace," reads the official lie from Berlin, "welcomed their German liberators with open arms!" Then silence, the silence of the tomb.

Behind that wall of silence the "New Order" begins its deadly work. Men become slaves, a slice of bread becomes a precious jewel. Into the city stream the executioners of the "New Order"—the economic advisers with their charts of strangulation, the Gestapo with their blueprints of death. Many of their moves are bloodless, many bloody, but each is a deliberate step toward the Nazi goal: the enslavement of the human race.

Warsaw's fate is the ultimate fate of Paris, Oslo, and Rotterdam, of Belgrade and Brussels, of every village, city, and nation that falls to the Nazis. Poland has been the testing ground for the Nazi plans of world domination. Every nation occupied by the Nazis has been subject to an inexorable pattern; no matter how mild the occupation seemed at the start, conditions slowly and surely have approached those prevailing in Warsaw. On the day the Nazis seized Oslo, in Norway, posters announced that the occupation was merely "protective" and "temporary." In those days the Nazis said the Norwegians were blood-brothers of the same racial strain. Today the mask has been dropped. Blood runs in the streets of Oslo. The people are without adequate clothing or food, their every liberty has been destroyed, their property stolen. Only by degrees does Oslo differ from Warsaw.

When Nazi soldiers entered Paris, they smiled at the people, behaved with perfect manners, patted the children, and helped elderly ladies across streets. "Abandoned families!" said the posters, "put your trust in the German soldiers." Frenchmen were told that only the Germans could restore them to greatness as a nation. Paris today is a silent city. The propaganda posters are gone. In their place are grim black-bordered lists of executed Frenchmen. The Nazis have plundered Paris, paying for what they took in worthless promissory notes. All of France staggers under an "occupation costs" load of \$7,500,000 each day. The people of Paris are on the verge of starvation. Daily men are hunted, shot as hostages, or shipped into the Reich to manufacture weapons of war.

But Warsaw reveals best the cold, calculated design of life and death under the Nazis. From Warsaw have come the most detailed accounts of the "New Order" in all its planned fury. Warsaw, too, like every city and village under the lash of the Nazis, resists the tyranny with all its strength.

The story of Warsaw is the story of Poland, Norway,

and France, of Czechoslovakia, Yugoslavia, Greece, of Holland, Belgium, Denmark, and Luxembourg. It is a deadly warning to all men still blessed with freedom.

* * *

Warsaw resisted the heavy artillery guns and dive bombers of the Nazis for twenty-one days. On the twenty-second day—its water supply gone, its dead still lying in the streets—the city surrendered. There was food for three more days, munitions for one. Their spirit unbroken, men and women emerged from cellars and the ruins of bombed buildings, from behind barricades and antitank traps hastily erected in the streets. During the siege some fifty thousand persons had been killed, one hundred thousand wounded. Half the city's buildings had been either completely demolished or severely damaged. Only the bare walls of the Royal Castle still stood. Gone was the Ministry of War, the Lutheran Church, the Stock Exchange. Damaged almost beyond recognition were the Opera House, Warsaw University, the Church of St. Mary Blessed Virgin. Strafing the city from tree-top level, Nazi planes had concentrated (when not machine-gunning unarmed civilians) on destroying these monuments to Polish culture. Carcasses of horses were piled high against the curbs. Homeless thousands wandered the streets. Desolation flowed through the city in colors of blood. Less than a month before, on the morning the first bomb had been dropped on Warsaw, Hitler had screamed to the Reichstag: "I have no desire to wage war against women and children."

Residents of Warsaw were given three days to clear the streets of rubble and bodies, and on October 1, 1939, German troops marched into the city. As reward for their victory, General von Brauchitsch granted twenty-four hours of freedom in which to loot suburban houses. Told to loot, they looted. Otherwise, they maintained complete discipline. German Army trucks, loaded with loaves of bread, were stationed at several prominent intersections. Poles who stood in line to receive the bread noticed that each scene was being carefully recorded by newsreel cameras. "A more pleading expression," urged the cameramen. Disgusted, many Poles turned away. Pictures of this dole were later shown in German theatres, captioned: "German soldiers sharing food with their erstwhile enemies." In other parts of the city during the first three days 300,000 helpings of thin soup and black bread were passed out to the accompaniment of German bands playing waltzes.

The music soon ended. The pattern of occupation became clear. The city was billed 300,000 zlotys (\$60,000) for the soup and bread of the first three days. Lazienki Park, oldest and largest in Warsaw, was closed to Poles. Blasted from its pedestal, Chopin's monument was melted down and sent to Hitler as a gift from his troops. Scientific laboratories that had escaped destruction during the siege were dismantled, and their equipment shipped to Germany. More than 100,000 books in the Central Military Library were burned, as the invaders honeycombed every library in the city, removing all books by "non-Aryan" authors and all

volumes dealing with Polish-German relations. Warsaw museums were scientifically robbed of their treasures, lists having been drawn up in advance by Nazi tourists who had noted the choicest collections. Poles were forbidden to travel by train in first- or second-class cars. Jews were barred entirely from trains. Front sections of street cars were reserved for Germans. The Polish press was suspended. Hotels in Warsaw were closed to Poles, as were the waiting rooms of railroad stations. Pilsudski Square was rechristened Adolf Hitler Platz. One hundred and nineteen members of the Warsaw Bar Association were thrown into jail, including the association's eighty-year-old president. None but Germans were permitted on the streets from 8 p.m. to 5 a.m. Violators of the curfew were shot on sight.

Warsaw belongs to what is known as the Government General, presided over by Governor General Hans Frank, a Nazi for many years, who has said: "The Government General represents the best example of the system that will be introduced in the countries of New Europe controlled by Greater Germany." At the beginning of the occupation, the Germans spoke of the Government General as being merely under German influence, distinct from areas to the west of Warsaw, which were made part of Germany itself and where the policy of extermination has been even more ruthless than in Warsaw. Dropping all pretense after the fall of France, Frank declared: "Henceforth the Government General will not be looked upon as occupied territory, but as an integral part of the Greater German power space." Warsaw is really ruled by the Gestapo, a law unto itself. Fully equipped with the tools of its trade—rifles, steel helmets, whips, machine guns, tanks, and antitank guns—the Gestapo set up shop in a former ministry on Szcucha Avenue. The street itself was renamed Polizei (Police) Street. Once the Gestapo became settled in Warsaw, with some one thousand officers and five thousand troops, no man's life could be called his own. The invaders passed a series of legal decrees authorizing themselves to steal all Polish property. For weeks on end the covered trucks of the Gestapo rumbled out of Warsaw, headed for Germany and laden with furniture, rugs, jewels, furs, paintings, household equipment, all manner and description of Polish personal property, all seized without payment.

All universities and high schools were closed. Some primary schools now stay open a few hours daily, their classrooms unheated unless the children can find scraps of wood or coal. They rarely can. No history, geography, or Polish literature may be taught; teaching of German is prohibited, too, as the Master Race does not consider the Poles qualified to speak its language. The curriculum consists simply of elementary arithmetic, writing, and reading. No new textbooks may be published and most old ones have been confiscated. Nonetheless, the flame of Polish culture is being kept alive in wakened rooms all over Warsaw, where groups of children are being secretly taught the language and traditions in their country. Germans do not object to their Polish slaves becoming carpenters or locksmiths, and some elementary trade schools are still open. Systematically destroying the intellectual classes, the Ger-

mans forbid teachers, writers, artists, musicians, and actors to practice their professions. Many have taken to waiting on table, repairing broken windows, clearing away debris, or operating rickshaws—tricycles with seats in front of the handlebars, the common method of travel in Warsaw today. Others sell their books and furniture on the streets or perform in the numerous coffee shops that have sprung up throughout the city. Although these shops sell little food, they have become the last refuge of the Poles, the only places where they can meet, stay warm, and talk.

"In stilling the pangs of hunger," Reichsmarshal Goering has said, "the Germans come first." Poles in Warsaw are barely being kept alive, alive just enough, in some cases, to turn out goods for the German war machine. Bread is about the only thing the Poles can count upon eating; they have been permitted less than five slices a day. Last winter there was little bread for Poles in Warsaw. Forty percent sawdust, the bread is dark and indigestible. Many families are subsisting on a thin potato soup, without meat and containing a few cabbage leaves and beets. Food cards theoretically entitle the Poles each week to slightly more than three ounces of meat (the equivalent in the United States, say, of one thin chop); each month to three and a half ounces of flour and sugar, four and a half ounces of marmalade, and one egg. They rarely receive these. Meat, when sold, is malodorous and mostly bone. No provision is made on the food cards for butter, cheese, or green vegetables. Adults may not receive milk, an adult being anybody older than six months.

There is food enough in and around Warsaw, but it either goes to Germans on the spot, is shipped into the Reich, or sent to feed German troops on the war fronts. "We are today in a fortunate situation," Goering told the German people on October 4, 1942, "where the entire German Wehrmacht, no matter on what front it stands, is supplied solely from the conquered territories." Food production of farmers in the Government General is strictly regulated. Every cow, chicken, and hog is registered. Villages are held collectively responsible for each farmer producing the amount required by the Germans. Using food as a weapon to demoralize the population, the Germans periodically create artificial shortages, particularly after some outbreak against the Nazis. At such times, no food whatever reaches the city. Guards stand at all entrances and search all travelers. Milk cans are wastefully punctured and eggs smashed, presumably as a sign of German power. Even if they received all the food allowed under rationing, Poles would not subsist for long. The Nazis have planned it that way. In the first half of 1941, 8,000 persons were born in Warsaw, but 21,800 died. In the first half of 1939, before the "New Order," there had been 10,800 births, compared with 7,300 deaths. Warsaw today is dying out. Deprived of the necessary fats and vitamins, the population falls easy prey to disease. Hunger has made the people of Warsaw feel tired all the time. The slightest exertion—mental or physical—causes extreme fatigue. Children are malformed and ghostlike, suffering from anemia and softening of the bones. Adults lose weight; the

functioning of their vital organs is impaired by malnutrition. Exhaustion, hunger, and cold have forced many people to stay permanently in bed. In 1941, 9,000 persons died of tuberculosis in the city, compared with less than 3,000 in 1938. In the first eight months of 1941, typhus took a toll of 5,592 persons, compared to 23 in 1938.

In order to live, residents of Warsaw must seek food on the Black Markets, which exist everywhere. There is little doubt that the Germans, at a fat profit, have a hand in operating them. But few persons can afford Black Market prices. An egg costs 60 cents, a pound of pork around \$4, a pound of butter between \$9 and \$11; coffee, rarely obtainable, costs anywhere from \$48 to \$80 a pound. Thousands of "meals" are served daily to the needy by mutual aid societies, one member of a family standing in line for the rest and taking soup home in a pail. Every Polish family in Warsaw today shares its food with others.

"I am not interested in heating the homes of these swine—the Poles," said the German Coal Commission in August 1941. "Let them die." Warsaw in winter has an average temperature of five below zero (F); it sometimes drops to twenty below. During the winter of 1940-41 Germans allowed the Poles one bucketful of coal every six or eight weeks. Coal last winter was available only on the Black Market, where a half ton costs in the neighborhood of \$160. At the beginning of the occupation, Nazis seized all apartment houses and offices in Warsaw with steam heat. Into these buildings, and these buildings alone, now goes the coal from the abundant mines of Upper Silesia. For firewood, Poles have cut down small trees and destroyed fences on the outskirts of Warsaw; most of the larger trees in the parks have been stripped of bark.

Gas pressure is so slow that it takes several hours to warm a quart of water. Without warning, sections of the city are completely deprived of electricity, often for two or three months at a time. On certain days, all electric current is cut off except from 8 to 10 p.m. Even without these restrictions, Warsaw would be in darkness when the sun is down, since the vast majority of persons cannot pay the enormous electricity charges. Eighty percent of the people have been without sufficient light or heat since the occupation.

Germans seized all war industries in Warsaw, putting the larger ones to work without delay, and taking a little time to fit the smaller ones into their war machine. Nazis have a passion for legalizing their robberies. While stealing a business, they carry on a vast amount of complicated paper work: changes in ownership, sale transactions, trusteeships, and many other "legal" forms. At the end of this abracadabra the former Polish owner—no matter how many sealed documents he may possess—has been robbed of his business. German Treuhander have complete control, plus a fancy salary. Many small plants of no use to the war machine have been closed, either forcibly or from lack of raw materials and funds. Others keep open as long as possible, to spare their workers from being registered as unemployed and subject to deportation to Germany.

Warsaw's working class is poverty-stricken. The cost of living has risen more than 1,000 percent, while wages (with the exception of those paid some unskilled lab-

orers) have dropped below the minimums set by pre-war contracts. Building-trades workers are unemployed, as there is no new construction in this city of ruins. White-collar earnings have been decreased; regardless of previous earnings, office workers can receive no more than \$15 weekly. The average stenographer earns \$7.50 weekly, the average waitress \$3. Inasmuch as one room and a kitchen rent for at least \$30 a month, residents of Warsaw are living six and eight to a room.

Thousands of Poles in Warsaw have been expelled from their homes on three days' notice, and been moved to other parts of the city. Today Germans completely occupy the best residential sections. Polish Jews were given three to six hours to pack and get into the Ghetto, taking along only such bedding and clothing as they could carry. Warsaw's housing problem is desperate, not only as a result of the property destruction but because a half million of those Poles driven from their homes in the western part of the country have been sent into the overcrowded city, to await shipment into Germany as slave labor. To the Nazis, Polish manpower swims in a large and nameless lake, the private property of the Reich. Whenever they move Germans from bombed areas into stolen lands, or need men to make more weapons or to work German farms (while the German farmer is off using the weapons), the planners of the Reich cast a large net into the nameless lake and pull out a few thousand or hundred thousand or million Poles. From all of Poland, nearly half a million prisoners of war are now bending their backs in Germany; another million Poles have been uprooted from their homes in the West and shipped like cattle to the East; another million have been sent to labor camps in occupied Russian territory; another million and a half have been dragged into the Reich as farm and industrial slaves.

A typical cast of the Nazi net took place in Kercelak market place, Warsaw, one morning in May 1942. In the old days, before the Nazis, Kercelak market place had been a flamboyant and colorful bazaar, its food booths piled high with meats, cheese, fruits, and vegetables from the countryside. On this May morning a heavy sadness hung over the market. Most of the booths were closed. A few rickety ones were still open, their sallow proprietors offering wooden shoes for sale, or a pair of pants. Several thousand men and women milled about, carrying old and tattered bits of clothing over their arms, hoping to exchange them for scraps of food. Into the square goose-stepped a detachment of German soldiers, lustily singing. People paid scant attention to them; the Germans are forever marching and, besides, these soldiers were singing. When the detachment reached the center of the square it suddenly broke ranks, small groups making for every exit. From nowhere appeared the vans and lorries of the Gestapo. Machine guns were trained on the crowd. "Achtung!" came the shouted command through a megaphone. "Stand where you are or be shot." The thousands in Kercelak market place froze in their tracks. Soon the square had been emptied, the thousands poured into the Gestapo vans and driven to a house on Skaryszewska Street for questioning. Heavy labor was separated from light and farm labor, young women from old. Some of the young girls were reserved for the exclusive use

of the German army. Country girls were assigned to the troops, daughters of once-wealthy city folk were turned over to officers. By evening the catch was on its way into the darkness of the Reich, locked in freight cars. In all, the catch had netted 3,000 persons. Their families were not notified.

Persecuting the Catholic Church, the Nazis have forbidden Poles to celebrate the festivals of the Assumption and the Immaculate Conception. Large numbers of prominent priests are in concentration camps, or have been tortured and put to death. Catholic organizations have been forced to close their doors and end their activities. In a typical church raid, the Nazis swooped down upon the Capuchin Cloister on Miodowa Street, confiscated the property, and arrested the monks. In villages on the outskirts of Warsaw, priests are held as hostages when peasants fail to meet the grain quota demanded by the Nazis. Both Lutheran colleges in Warsaw have been seized and converted into military hospitals. Polish Protestant publications are forbidden, as are religious rites in Polish in the Protestant churches. No church was left undamaged in Warsaw during the siege. Many have since managed to patch their roofs, but services are held today in churches with wrecked altars and shattered walls. Despite the Nazi tyranny—or, rather, because of it—Warsaw's churches are filled to bursting at every service.

In December 1942 the State Department, issuing a joint declaration by eleven of the United Nations, announced that reports from Europe indicated that German authorities "are now carrying into effect Hitler's oft-repeated intention to exterminate the Jewish people in Europe. . . . In Poland, which has been made the principal Nazi slaughterhouse, the ghettos established by the German invader are being systematically emptied of all Jews except a few highly skilled workers required for war industries. None of those taken away are ever heard of again. The able-bodied are slowly worked to death in labor camps. The infirm are left to die of exposure and starvation or are deliberately massacred in mass executions."

Before the policy of total extermination went into effect, more than half a million Jews were packed into the Ghetto, a dismal section of 100 blocks in the northern part of Warsaw, surrounded by an eight-foot wall topped by broken glass. No one could enter or leave without a pass. No street cars ran between the Ghetto and other parts of the city. Inside the Ghetto the Germans systematically created an escalator of death: when 500 Jews died, 500 others immediately took their places, shipped into the Ghetto from various parts of Poland and Europe. During April, May, and June, 1941, 10,232 Jews died in the Ghetto; only 1,208 were born. The annual death date in the Ghetto in 1941 was roughly 83 per thousand; the highest annual death rate of any modern city is less than 30 per thousand. Death from starvation was common, rations being little over half those allotted Poles outside the Ghetto. Furthermore, Ghetto rations were the first to be reduced. The Jewish Community Council, operating within the Ghetto, did its best to feed thousands of persons each day. Former warehouses and loft buildings, without adequate sanitary facilities, were turned into dwelling places, 30 to 40 persons living in one

office "room." There was only one hospital in the Ghetto, without linen and with few drugs. Carts went through the Ghetto streets at night to pick up the dead left lying there.

Seeking food outside the Ghetto, bands of boys crept through holes in bombed buildings and emerged from cellars and excavations. They roamed the streets of Warsaw, begging. Jewish police within the Ghetto and Polish police outside its walls turned their backs on this activity. Germans maintained a bicycle guard around the Ghetto wall, constantly circling in search of persons who had left without permission. Some months ago Nazi soldiers caught a small boy who was returning to the Ghetto with a bag of food. Lifting a manhole cover, they dropped the boy into a sewer. The Nazis were proud of the conditions they had created in the Ghetto; regular tours passed through its twisted, somber streets, the sightseers being Germans who had settled in Poland or been brought there from bombed areas in the Reich. Poles were often forced to take these tours, too, but they utilized them to make mental note of persons suffering worse than others. Later they threw small packages of food over the Ghetto wall near those spots. Mutual suffering bred bonds of brotherhood.

There is no way of telling at this time exactly how many Poles have been murdered by the Nazis in Warsaw. At the beginning of the occupation, executions took place at 2 a.m. and 3:30 p.m. in the Sejm (lower House of the Polish Parliament) Gardens. More recently, the execution spot has been Palmiry, not far from Warsaw in the Kampinos Forest, where the shootings occur either at dawn or during the night, by the light of auto headlamps. Trenches—twenty yards long, two yards wide, two yards deep—are dug in advance by Jewish labor battalions, forced to perform this work. Twenty persons at a time are lined up along the trench edge and shot in the back of the head by firing squads. Isolated executions in Warsaw reveal the continuous pattern: on September 14, 1940, two Poles, sought by three German policemen, escaped from a house in Lwowska Street amid gunplay. A large force of German police soon arrived, arrested all inhabitants living in the house in question, and a number of men from neighboring buildings. In all, 200 persons (180 men and 20 women) were taken to prison and later shot. The body of a sixteen-year-old boy who broke the 8 p.m. curfew was returned to his parents with a small card pinned to his suit. The card simply read: "8:15." Often the Germans torture their intended victims by delaying the execution—as in the case of 31 persons, during January 1940, who were led from their prison for two successive nights, told to dig graves, and then returned to prison. On the third night they were shot.

Poland resists. Guerrilla bands representing all classes of the Polish people have been operating since the occupation. Working singly and in groups, well-organized, receiving aid and shelter from their fellow-Poles, they have given the Nazis a bloody taste of their own medicine. They dynamite troop and supply trains, set fire to war plants, blow up ammunition dumps. No mercy is shown the invader, and in the controlled press regularly appear long lists of Nazis who have died under "mysterious" circumstances or been killed "sud-

denly in the night." Nazis dare not travel alone either in the country or in the streets of Warsaw. Warsaw's Gestapo chief has referred to assault upon his men as "bandit raids." Regardless of what he wants to call them, he has admitted that hundreds of such raids have taken place.

In factories making goods for the German war machine the work of sabotage never ceases. If a man is caught in a Warsaw building with a radio, all persons in that building are shot. Nevertheless, twenty-four hours a day somewhere in Poland men are listening to the shortwave voices of freedom from overseas. Taking notes, they swiftly pass the news to hidden spots where some 120 underground newspapers are prepared. These newspapers fall like snow about the baffled Nazis. They appear everywhere—folded so small they are passed on during handshakes, slipped under doors, shoved into Nazi newspapers—and are read by hundreds of thousands. Underground newspapers keep their readers well informed with up-to-the-minute war news from all fronts, tell of mounting power of the United Nations, point out traitors and spies, and maintain faith in the fight for freedom.

In the first months of the occupation, thousands of copies of a Manifesto of Freedom passed from hand to hand. "From the chaos of war there must arise a New Europe organized on the principles of political freedom . . ." it said. "Such a Europe is the desire of millions of workers, peasants, and intellectuals, as well as of soldiers who fight on all fronts. Poland, in spite of military defeat, continues to fight. On Polish lands the people carry on a daily heroic struggle against the occupants, preparing themselves for the moment in which the final battle will take place." Underground leaflets instruct the people "to harm the oppressor in executing his orders, in industrial production, everywhere and always." Into thousands of homes has gone a calendar, printed by the underground and containing anti-Nazi sentiments for every month. "Have you sown your fields?" reads one caption. "When you think of the harvest, think also of what you owe Poland—not remnants, nor shreds, nor alms, but everything you have; your possessions, your children, your blood." Showing the solidarity of the people of Warsaw, one underground paper is headed "All Men Are Brothers," its cover picturing two hands firmly clasped through a gap in the Ghetto wall.

Instructions from the underground spread through

Warsaw like wildfire. When Goebbels announced to occupied lands a few days before Christmas 1941 that they must turn over all warm clothing, wools, and furs for the use of German soldiers on the Russian front, the underground in Warsaw immediately issued a leaflet. "Burn your woolen clothing, even if you need it, for the enemy will take it anyway," it read. "Let the German soldiers freeze to death. We shall survive." On Christmas Eve Warsaw was heavy with smoke and with the odor of burning wool and fur. Little warm clothing was collected.

The underground has its own means of keeping in touch with train movements; of receiving paper, ink, and presses for the never-ending work of the secret newspapers; and of obtaining caches of arms and ammunition for the day of liberation. Arms are not only seized from the Germans, but often bought directly from the Gestapo itself, which has its price, like all organizations rotten at the core.

Joined with the United Nations and his comrades from other occupied lands, the Polish soldier fights on. The Polish Army of 150,000 troops has armored, motorized, and parachute units in Scotland; it fights in the Near and Middle East and in North Africa. It has seen action in France, at Narvik and Tobruk. One thousand bomber and fighter pilots, of the 12,000-man Polish Air Force based in Great Britain, drop avenging bombs upon the land of the Nazis.

* * *

As in Warsaw, the Nazis have failed in the rest of Europe. Having nothing but contempt for humanity, they based their hopes of success upon a fundamental error: the belief that men will cower and surrender when they have been tortured and robbed, deprived of their birthright and treated like so many specks of dirt. Coldly plotting their conquests, the Nazis took into consideration everything except the limitless strength of the human spirit. And today in Warsaw and throughout Europe the Nazis are at war with the human spirit—the spirit of decent men crying out for release from tyranny and demanding for themselves and their children a world of justice and of hope.

On the day Warsaw suffered the heaviest bombing of the siege, more people were united in marriage than ever before in the city's history. This is the answer of Man to the Nazi blueprints of extermination. And Man will survive in freedom long after the Nazi madness has crumbled in the dust.

THE BUILDER'S TOOLS

And then He went forth with His parents on their way to Nazareth: and when they reached their home He wrought with Joseph as a carpenter. One day as He was bringing forth the tools for work he said: "These tools remind me of the ones we handle in the workshop of the mind where things are made of thought and where we build up character. We use the Square to measure all our lives to straighten out the crooked places of the way, and to make the corners of our conduct square. We use the Compass to draw circles round our passions and desires to keep them in the bounds of righteousness. We use the Ax to cut away

the knotty, useless, and ungainly parts and make the character symmetrical. We use the Hammer to drive home the truth and pound it in until it is a part of every part. We use the Plane to smooth the rough, uneven surfaces of joint, and block, and board that go to build the Temple for the Truth. The Chisel, the Line, the Plummets, and the Saw all have their uses in the workshop of the mind. And then this Ladder with its trinity of steps—faith, hope, and love—on it we climb up to the Dome of Purity in Life. And on the Twelve-step Ladder we ascend until we reach the pinnacle of that which life is spent to build—the Temple of Perfected Man."—*The Aquarian Gospel*.

ONLY AN EPISODE?

AN EASTER MEDITATION

The late John Metaxas, Premier of Greece, was speaking one day of the indomitable spirit of the Greek soldiers, singing gaily as they moved up through the hills to battle and to death. He gave the credit to religion. "To all of us who are of the Orthodox faith," he said, "death is only an episode." What did he mean?

Was he thinking, as a Greek scholar, of the "episode" in the old dramas which was the part of a tragedy between two choric songs? On this side, a choric song of happy, vigorous, care-free life, then an interlude of tragedy which men call death, and, on the other side, a choric song of triumph? The "episode" in the Greek drama was not the end of the play. It carried the play along. So there is nothing final about death. It is only an incident along the road. It is not even a break in the on-going of personality. All that death can do is to shift the scene. That is our Easter faith. That is the heart of the Easter gladness.

EASTER IN WAR TIME

That faith is sharply challenged in Time of war. We are reminded that the word "episode" has another meaning. It means something casual, something that we take for granted. When hundreds of thousands of men are slaughtered on the steppes of Russia, when we are told that the Nazis have executed more than three million men, women and children in Europe, when by the thousands our own brave men go gallantly to death fighting for freedom, something happens to our emotions. We come to take death for granted. It is only an episode! Is it? I am not so sure.

We must keep our thoughts of death within the area of the personal. We dare not permit ourselves to forget that every man who dies is somebody's son, or husband, or father, or brother, and that his death breaks somebody's heart. "No man who was not a cad," says Dr. John Baillie of Edinburgh, "could stand by his beloved's death bed and say, or even think, . . . 'For all I know, or care, this is the end of you, my dear.'" And so with us. There is little reality in our profession of brotherhood if a brother's death makes no difference.

It is heartening to remember what happened when Jesus of Nazareth stood by the grave of his closest friend. He did not say, as some would so flippantly say today, "As to all men, death came last week to

Lazarus of Bethany." It was not an episode. It was a personal loss. In the shortest verse in the Bible we are told how death touched the heart of the Master. It is written: "Jesus wept."

It is no kindness to say, on Easter, that death does not matter. It does, and it always will. It is small comfort to say that it is God's will. Just how do we know? It is treason to the Easter message not to offer the hope of reunion which is like music to souls in pain. We have a right to assure those who are in sorrow that their loved one, who has drifted beyond the touch of lips and hands, cannot possibly drift beyond the reach of Memory and Love.

RELIGHTING THE LIGHTS

Scottish Rite Freemasonry has no dogma of the Resurrection. It does believe, however, that it was out of the Easter faith that the Christian church was born. It was a later monkish obsession which made Christianity a religion of death and put the Passion of our Lord above his triumph. One need not undervalue the Cross as a symbol of sacrificial love, but it is not the center of faith. It is the Rose on the Cross that is to us the pledge of immortal life. We extinguish the lights on Maundy Thursday and, in reverence and love, we observe Good Friday, but if there had not been a spiritual awareness of undying life which is the essence of Easter there would have been no Christianity. That is why we relight the lights on Easter. It is our corporate witness to the survival of personal life. We are unwilling to believe that we pass out like a swallow into the night.

"This is not the end of me, Asquith," said Campbell-Bannerman to his friend who stood by his bedside, "we shall meet again." Dr. Grenfell, beloved physician of the Labrador, shared the same hope. "I am very much in love with life. I want all that I can get out of it, and if there is a life after this life is over, I want that too." And Victor Hugo, who could not accept the creeds of the Church, felt deeply that death was not a mere episode. "I have not uttered the thousandth part of what is in me. When I go down to the grave, I can say with others, I have finished my day's work. I cannot say that I have finished my life. My day's work will begin the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight; it opens on the dawn."—M.H.L.



PAUL REVERE, ROYAL ARCH MASON

By MELVIN M. JOHNSON

[Dr. Melvin M. Johnson has contributed this article on one of Massachusetts' most outstanding Freemasons. It came to the editor marked "Notes on Paul Revere" but we have changed its title to bring out Revere's Royal Arch membership. The writer is one of America's distinguished and versatile Craftsmen, Past Grand Master of Massachusetts' Grand Lodge and for many years the Sovereign Grand Commander of the Northern Jurisdiction of the Ancient and Accepted Scottish Rite of Freemasonry.] ED. NOTE.

Col. Paul Revere, or Rivoire, as his ancestors wrote the name, was born in Boston, in December 1734, O. S. (January 1, 1735), and died there in May, 1818, aged eighty-four. His grandfather emigrated from St. Foy, in France, to the Island of Guernsey; and his father, at the age of thirteen, was sent by his friends from that island to Boston, to learn the trade of a goldsmith; here he afterwards married, and had several children, of whom Paul was the eldest. Young Revere was brought up by his father to the business of a goldsmith and made himself very serviceable in the use of a graver. Having a natural taste for drawing he made it his peculiar business to design and execute all engravings on the various kinds of silver plate then manufactured.

His business interests were very extensive. He was primarily a gold and silversmith, designing and furnishing many articles, many of which are preserved today and are almost priceless. He was the best engraver of his day. One sample of his work is the plate for printing the first Continental scrip money in 1778. He manufactured gun powder, cast church bells and cannon and maintained an iron foundry and hardware store. He established the first rolling mill for copper sheathing, in which he made plates for Robert Fulton's steamboats. He was probably the first manufacturer of artificial teeth in the Western Hemisphere.

In Freemasonry, he was active and zealous. Initiated in St. Andrews' Lodge September 4, 1760, and raised January 27, 1761, he was elected Senior Warden in November, 1764, and Worshipful Master in November, 1770. Later, there was a schism in the lodge and Revere was one of the dimitting members, immediately becoming active and almost dominant in Rising States Lodge. In the Massachusetts Grand Lodge (this being the one which descended from Scotland, and not the one founded by Henry Price), he was Junior Grand Warden, 1777-79 inclusive; Senior Grand Warden, 1780-83 inclusive; and Deputy Grand Master in 1784, 1790 and 1791. After the union of the two Grand Lodges in Massachusetts, which occurred in 1792, Revere became the second Grand Master and served in that office from December 12, 1794, to December 27, 1797.

The records of the Royal Arch Lodge held in Boston, record the fact that—

"The petition of Brother Paul Revere coming before the Lodge begging to become a Royal Arch Mason, it was rec^d & he was unanimously accepted & accordingly made."

The official date of his admission to the Chapter was December 11, 1769; he became Junior Warden during the year 1770, "in which position he aided to confer the degrees on General Joseph Warren of immortal memory, on May 14th, following his own admission." (From the records of St. Andrews' Royal Arch Chapter.)

Revere was known as the Mercury of the American Revolution. He was one of the most active of the leading patriots of the pre-Revolutionary Period, being a member of a committee charged with the duty of collecting the names of all persons who in any way acted against the rights and liberties of America. In this he was associated with Hancock, Adams, Warren, Pulling, among others.

He was also a member of a club of young men, chiefly mechanics, who associated for the purpose of watching the movements of the British troops in Boston. Both the committee and the club were accustomed to meet at the Green Dragon Tavern, owned by the Lodge of St. Andrew, the property still belonging to this lodge.

In one of his letters, he wrote:

"We were so careful that our meetings should be kept secret, that every time we met, every person swore upon the Bible, that they would not discover any of our transactions, but to Messrs. Hancock, Adams, Doctors, Warren, Church, and one or two more."

Longfellow immortalized Revere's ride, but, in part, the poet was in error. It may be worth while to tell the story correctly. The 18th of April, 1775, was Tuesday; and Paul, himself, tells the story of that day and the next—in part—as follows:

"On Tuesday evening it was observed that a number of soldiers were marching toward Boston Common. About ten o'clock, Dr. Warren sent in great haste for me and begged that I would immediately set off for Lexington, where were Hancock and Adams, and acquaint them of the movement, and that it was thought they were the objects.

"On the Sunday before I agreed with Col. Conant and some other gentlemen—in Charlestown—that if the British went out by water we should show two lanterns in the North Church steeple, and if by land one as a signal, for we were apprehensive it would be difficult to cross over Charles River.

"I left Dr. Warren, called upon a friend and desired him to make the signal. I then went home, took my boots and surtout, went to the north part of the town, where I had kept a boat. Two friends rowed me across the Charles River, a little to the eastward where the Somerset lay. It was then young flood; the ship was winding and the moon was rising. They landed me on the Charles town side. When I got into town I met Col. Conant and several others. They said they had seen our signals."

It has generally been reported on the authority of Rev. Dr. Burroughs that the friend referred to in the above quotation was Robert Newman, who was the sexton of the old North Church. He was wrong. On the morning after the ride, the sexton was arrested. He protested his innocence, asserting that at a late hour, the night before, the keys of the Church were demanded of him by John Pulling who, being a vestryman, was entitled to them. After Newman had given the keys to Pulling he went to bed, and had nothing to do with the hanging of the lanterns. This was done in fact by Pulling, who was not only a close friend of Revere but also a brother Mason, having originally been made in Marblehead, affiliating with the Lodge of St. Andrew in 1761. Pulling was a dealer in furs which he purchased principally in Canada and Newfoundland, but imported some merchandise from Europe. He was also a patriot and a most fearless and devoted assenter and defender of liberty. Again, and again, Pulling and Revere are mentioned together as officers in the Continental service and members of the Committee on Safety. He was on the committee to which reference has already been made, and undoubtedly was a member of the Boston Tea Party, engineered by Revere on December 16, 1773.

When the British learned that Pulling was the man who had obtained the keys of the Church from the sexton they searched his house at the corner of Ann and Cross Streets in Boston. They were not very thorough, for they failed to find him where he was concealed by his mother under an empty wine butt in the cellar. Shortly thereafter he escaped in a small skiff by disguising himself as a fisherman. Landing on Nantasket Beach, he was joined by his wife. They remained in concealment for awhile in an old cooper shop near the beach. All his property, real and personal, was confiscated, his house being occupied by British officers. After he was able to return to Boston, he never succeeded in re-establishing himself financially on account

of this seizure, and he died in comparative poverty in 1787.

Revere's ride on 18th April, 1775, was not his only one for he was frequently employed as a messenger between Boston, New York and Philadelphia, making the trip on horseback. Contrary to the generally accepted theory as told by Longfellow, Revere never reached Concord. He had proceeded from Charlestown as far as Medford where he was captured by British officers. He escaped and reached Woburn. He and others had attempted to get to Concord. Another rider, Dawes, was also captured and did not reach Concord, but Col. Prescott escaped and did reach Concord, accomplishing the mission on the way of warning Hancock and Adams who were in hiding in Lexington and who were conducted from there by an ancestor of the author to a safer place of hiding in Burlington, where they remained until after the British had returned. After the British evacuated Boston, a regiment of artillery was raised, of which Paul Revere was made Major. Among other things, he restored the cannon to usefulness which the British had put out of commission. Later, in 1776, he was made Lieutenant-Colonel and remained in service throughout the war.

Revere was a strong advocate of the adoption of the Constitution of the United States and remained active in civic affairs until his death.

While Grand Master, he laid the cornerstone of the State House, in Boston, with Masonic ceremonies; and the articles placed therein came to light when repairs were made in 1855. They were replaced with others in the cornerstone at that time by Grand Master Webb.

The Grand Lodge of Masons in Massachusetts possesses as one of its greatest treasures a lock of the hair of George Washington, which is kept in a golden urn made by Revere's own hand. Revere was one of the committee who obtained this lock of hair from Washington's widow, since which time it has been physically transmitted by each Grand Master, when retiring from office, to his successor.

America

SYDNEY DOBE (1824-1874)

*Nor force nor fraud shall sunder us! O ye
Who north or south, on east or western land,
Native to noble sounds, say truth for truth,
Freedom for freedom, love for love, and God
For God; O ye who in eternal youth
Speak with a living and creative flood
This universal English, and do stand
Its breathing book; live worthy of that grand
Heroic utterance—parted, yet a whole,
Far, yet unsevered,—children brave and free
Of the great mother tongue, and yet shall be
Lords of an empire wide as Shakespeare's soul,
Sublime as Milton's immemorial theme,
And rich as Chaucer's speech, and fair as Spenser's
dream.*

THE HISTORY OF GREAT QUEEN STREET

What memories are conjured up to the mind of every mason by the name of the Street universally known throughout its long association with Masonry! It has become almost the colloquial synonym of the Mother Grand Lodge of the World in the same way as Fleet Street stands for newspaperdom or Downing Street for diplomacy.

Its fame, however is even earlier than its Masonic connection as records show and the knowledge of its historical past cannot but serve to increase yet the same sense of great traditions with which it is regarded by all who tread on ground once the scene of happenings linked with our national history and the rise and fall of human ambitions.

Many of the following data, culled from various records but mainly from an interesting paper of W. Bro. A. F. Calvert, P.G.Stwd., the Masonic Historian, will show how closely was the street and its immediate neighborhood bound with the events of the Stuart period.

Its name, originally Queen Street, was intended by James I, during whose reign it was built, to commemorate the great Queen Elizabeth who had preceded him on the Throne, and it became known only later by its present name. During the reign of Charles I which followed, it was for a time renamed Henrietta Street, in compliment of his Queen, but it soon reverted to its original designation.

The street connected Drury Lane with Lincoln's Inn Fields, where existed an ancient footpath which during the Elizabethan period broadened out into a road, although houses did not make their appearance there until later. At first only the north side of the street was built upon and it was not until after the Restoration that houses appeared on the south side. Like Drury Lane it became at once one of the most fashionable streets in London and the north side in particular was occupied with "stately and magnificent houses," we are told, a statement which contrasts strangely with the present appearance of some of the buildings, for they bear neither trace nor relation to such grandeur.

Inigo Jones, according to one writer, built Great Queen Street, at the cost of the Jesuits, designing it for a square and leaving in the middle a niche for the statue of Queen Henrietta, but later, in January, 1651, came an order from the Council to the effect that: "Colonel Berkstead doe take care of the pulling downe of the gilt image of the late Queene and alsoe of the King, the one in the street commonlie called Queen's Street and the other at the upper end of the same street towarde Holbourne. And the said images are to be broken in pieces."

From Leigh Hunt we learn that "Great Queen Street, in the time of the Stuarts was one of the grandest and most fashionable parts of the town." There stood Paulet House, the residence of the Marquess of Winchester; Bristol House, the residence of several successive Earls of Bristol and of Lord Fairfax, the Parliamentary General in the Civil War; Rivers House, the seat of the first Earl of Inchiquin, who after being a prisoner of Corsairs, was for six years governor of Tangiers for

Charles II, here lived the fourth Earl Rivers, known as "Tyburn Dick" the first nobleman to welcome William of Orange; here also lived the Duke of Buckingham and the Earl of Lauderdale (both of "Cabal" notoriety); the Earl of Bellamont and the Earl of Macclesfield (patron of Pope and Dryden). Conway House was the residence of Heneage, Lord Finch, first Earl of Nottingham; it was burgled in 1676, when he was Lord Chancellor, and we are told that the Mace was stolen but the Great Seal was under the Chancellor's pillow and escaped the thief who was later caught and hanged at Tyburn.

Among other residents in the street may be mentioned the Earl of Devonshire; the Earl of Sunderland; the second Duke of Bolton, the seventh Duke of Norfolk; Boswell, the biographer of Dr. Johnson; Richard Brinsley Sheridan, when part proprietor of Drury Lane Theatre, Waller the poet, Opie, the artist (the roadway was sometimes blocked by the carriages of the sitters) and among others the famous Judge Jeffreys.

One of the houses became the Officers of the Council of Grade and Plantations, established by Charles II, the forerunner of the Board of Trade. Another became the headquarters of the Land Bank, the scheme started in 1790, as a rival to the Bank of England.

It was in Great Queen Street that the Gordon Riots originated and the house of Mr. Justice Cox, which was burned by the infuriated mob, stood in the street. Lamand Blanchard acted as a printer's reader in a printing office in this street and Benjamin Franklin worked as a journeyman printer at the Watts' printing office in Wild Court, now the property of Grand Lodge and incorporated in the site of the new building. Martin Folkes, born in Great Queen Street, one time president of the Royal Society, became Deputy Grand Master of England in 1724 and was the intimate friend of the Duke of Richmond, Grand Master in the same year. At Riley's Tavern, opposite the existing Freemasons' Hall, in 1786, Cagliostro, the notorious Italian charlatan, in his first attempt to exploit Masonry for his own occult ends, held his famous meetings for instruction in what he alleged to be "True Freemasonry."

To come to more modern times, the Freemasons' Tavern, now known as the Connaught Rooms, was once the home of the "King of Clubs," a celebrated Whig Society, formed in 1798, and which numbered among its members many famous men of the time. It was at a meeting held at Freemasons' Tavern, under the auspices of the Anti-Slavery Society, that Macaulay delivered his maiden speech, which was described in the "Edinburgh Review" as "a display of eloquence so signal for rare and matured excellence that the most practical orator may well wonder how it should have come from one who then, for the first time, addressed a public assembly."

To the Freemason the street is hallowed by its associations with the Craft since the earliest days of its organization and as the location of the only permanent home that Grand Lodge has ever known.

There was a Freemasons' Coffee House in Wild Court,

at the rear of the existing buildings, even before April, 1773, when a Committee of Grand Lodge was appointed for the purpose of assuming a general superintendence of the building of a suitable hall for the Craft. The outcome of their deliberations and negotiations was that a site in Great Queen Street was purchased, in 1774, for £3,150, by means of the Building Fund, organized by the Hon. Charles Dillon (afterwards 12th Viscount Dillon), Deputy G.M. from 1768 to 1774.

The foundation stone of the new building was laid on 1st May, 1775, by the then Grand Master, Lord Petre, who according to an announcement in the *Morning Chronicle and London Advertiser* of the following day,

first "breakfasted with the brethren at the Freemasons' Coffee House in Great Queen St."

At the conclusion of the ceremony the "Grand Master and the rest of the Brethren went through some necessary business and then proceeded to Leathersellers' Hall, where they had a splendid dinner." Leathersellers' Hall was in Bishopsgate Within, some distance away. The same report states that "The Honorable Office of Grand Chaplain of the Society, which had lain dormant for many years, was yesterday revived and bestowed on Rev. Dr. Dodd." This was, of course, the Dr. Dodd of the unhappy memory, who, on that occasion, delivered a striking oration.—*The Freemasons' Chronicle* (London).

THE GHOST OF JAURES

By D. W. BROGAN

Albert Thibaudet was one of the most acute and objective critics of French life, and he seldom was more acute and objective than when he wrote: "The first year of peace needed a Jaurès, as the last year of the war needed a Clemenceau." But it was not only the first year of the peace that showed what a loss France and the world had suffered when the cretinous assassin murdered the Socialist leader in 1914. France and Europe continued to suffer from the absence of Jaurès, from the absence from the French scene of a political leader whose generosity and personal integrity were equalled by his oratorical ability and political sagacity.

As Mr. Hampden Jackson makes plain in his very timely study,* French Socialism got from Jaurès a moral bias, a generosity of temper, a comparative freedom from sectarian bias which it very soon lost when his moderating influence was gone. And the disunion of the French Socialist party was one of the sources of French disunity, the revival of sectarian bitterness one of the renewed plagues of France, the abandonment of the humane and humanitarian tradition one of the causes of that decline in political morality which has led to betrayals of the workers by their leaders on a scale and of a baseness that make previous treasons seem mere tolerable examples of human weakness.

But it was not only the loss to the French Socialist party that made the murder of Jaurès such a disaster. It was the loss to the French State. In his person Jaurès represented the old Republican "mystique." Even his most bitter critics admitted that he had represented the mystique even if, like Péguy, they asserted that he had ceased to represent it. There was in the dumpy, ungraceful, untidy person of Jaurès a more effective incarnation of the Republican spirit than in any new streamlined Marianne designed for the mairies of France. There was the spirit of 1789 and there doubtless would have been in the crisis the spirit of 1793.

It was natural that in his lifetime, when he was one of the two or three most famous Socialists in the world, the Socialist element in Jaurès should have been stressed

* "Jean Jaurès, His Life and Work." by J. Hampden Jackson. *Allen and Unwin*, Pp. 204.

and that, like Matteotti's in the post-war period, his murder should have been made more a new item in the Socialist martyrology than a great event in the general history of France and Europe. But it is plain to any non-partisan student of his career and is made plain by his latest biographer that for Jaurès Socialism was not summed up in any economic program, in any mere material claims. Socialism was good, was right, was inevitable because it was just, humane, progressive. For Jaurès had a faith (that may seem naive now) in the inevitable progress of the human race, in the optimism of Condorcet and of the scientist-politicians of the Revolution. Although it was not and is not the wont of French Left-wing politicians to quote Holy Writ, the text which declares that "righteousness exalteth a nation." And he was completely unaffected by the sophistries, and by arguments which it would be shallow to call merely sophistries, by which other political leaders to his left and right exalted *raison d'Etat* or *raison de classe* above justice.

Jaurès was converted to Socialism not by any dry economic analysis of the inevitable contradictions of capitalist economy but "by the Republic." That is to say, the establishment of political Republicanism in France, the erection into a national creed of "liberty, equality, fraternity," made the turning of these principles into a program just and necessary, necessary because of the view that the inevitable trends of modern economic life would squeeze out certain obsolete forms of distribution and production. He did not, like his Radical allies, allow his sympathy with the small man to make him the political saviour of the small shopkeeper.

He was not prepared to bid the sun stand still to save the "petits bourgeois" at the cost of the total progress of French economy. On the other hand, it could be argued that he was more tender of the rights of the small peasant proprietors than he would have been had he been either a Northerner or the representative of a Northern constituency. For the most promising and technically up-to-date part of the French agricultural system was just the high capitalist farming of the North.

In other ways too the fact that Jaurès was so typical a Méridional limited his economic vision.

But if Jaurès in his political life kept on insisting that man, even the working man, does not live by bread alone, it was not merely because social problems seemed less complex, less tied up with revolutionary technological changes in the Midi than they did in the more rigid, grayer, less ebullient North. Jaurès was consistent; he was a professional philosopher, a professional idealist philosopher; the tradition of the rights of man, of the freedom of conscience, of the rule of law was as living to him as was the Nonconformist-Radical tradition to so many founders of the Labor party in England.

It was this absence of any dogmatic approach to politics, except the moral approach, that accounted for Jaurès's prestige. His disinterestedness was no greater, in the vulgar sense, than that of some of his colleagues. Jules Guesde made more sacrifices than Jaurès to the cause of the workers. But with Jaurès the virtue seemed to be a natural aspect of a rich, happy, generous temper, not the fruit of a sour political puritanism. When Jaurès as a politician was forced to compromise with the Mammon of unrighteousness, to associate with Combes and Caillaux in some of the least worthy of their activities, Frenchmen—above all, old associates of Jaurès like those of the League of the Rights of Man as well as mystics of genius like Péguy—felt a special distress. That it was not for a handful of silver or for a ribbon to stick in his coat made no difference. The ex-

ample of the contagion of the world's slow stain was all the more painful.

Yet the rank and file of the Socialists, of the workers, like the most critical of his colleagues of the Chamber like Maurice Barrès, felt that in Jaurès the stain was superficial; the heart and the head were sound because never separated. The last years of Jaurès's life were shadowed by the threat of war. He was a ruthless critic of the policy of his own Government and gave a hand to critics by a generous blindness to the realities of Imperial German policy. For him the Second International was the last, best hope on earth. His murder saved him from a bitter disillusionment. But it also prevented him from rendering his country and the world his greatest services. How much Vichy has gained by the disappearance from the French scene of the great men whose mere names would have been a challenge to its defeatism. Foch and Clemenceau would have been very old indeed had they lived to 1940. But Jaurès was born three years after Pétain. Had he lived, the treason of the Déats, Dorlots, Spinasses, and the rest would have been far harder to present as a "realist" acceptance of the needs of the situation, as the way to "real" Socialism. Because Jaurès had never separated Socialism from democracy, from the Rights of Man, these sophistries would have had no effect. The thirty years in which he might have been alive were changed for the worst by his murder.



MELVIN M. JOHNSON—A SKETCH

One of Massachusetts' best known and most distinguished citizens, Melvin Maynard Johnson, was born at Waltham on May 11, 1871, the son of the Hon. Byron B. Johnson, first mayor of that city, and Louisa Henrietta (Cutter) Johnson. He is descended from Captain Edward Johnson, who came to America in 1628-1629 and was famous as an author, explorer, surveyor and leader. It was Captain Johnson who made the first map of the Massachusetts Colony under orders of the General Court and established the boundary line between Massachusetts and New Hampshire. He also wrote the first printed history of Massachusetts Bay, which was printed in London in 1653 under the name "Wonder-Working Power of Sions Saviour in New England." He was one of the founders of the town of Woburn and was its town clerk, selectman, magistrate and deputy to the General Court for many years as well as captain of the local militia. He was also surveyor general of the Colony and one

of the founders of the Ancient and Honorable Artillery Company. (For the family genealogy, see "Captain Edward Johnson and One Line of the Descendants" by Byron B. Johnson—1908).

Bro. Johnson was educated in the public schools of Waltham, graduating from the high school in 1888. He then entered Tufts College from which he was graduated Ph.B., A.B., in 1892. After spending the next year in travel and in his father's office, he was graduated from Boston University Law School, LL.B., magna cum laude, in 1895. He received the Degree of LL.D. from the University of Vermont in 1936; was elected a Fellow of the American Academy of Arts and Sciences in 1938; given Honorary Membership in the American Psychiatric Association in May, 1940; and the Degree of L.H.D. was conferred upon him by Marietta College (Ohio) in 1941. He was admitted to practice in the Supreme Court of Massachusetts in 1895, the United States Circuit Court in Massachusetts District in 1896, the United States Circuit Court, Connecticut District, in

1901, the United States Supreme Court in 1903, the United States District Court, District of Maryland, in 1930, and the Court of Appeals for the District of Columbia in 1931. He was associated with his father in the practice of law under the firm name of Johnson and Johnson from 1895 to 1903 and with Henry M. Rogers and Frank A. North as Rogers, North and Johnson from 1903 to 1907 and was allied with Mr. North as Johnson and North from 1908 to Dec. 31, 1939, when he retired from the practice of law. He was a lecturer at the Boston University Law School in 1918-1919, Professor, 1920-1935; Dean, 1935-1942, and now is dean-emeritus of the school.

Bro. Johnson was married to Ina Delphene Freeman at Needham on October 8, 1895, and the family lived in Waltham until 1902. During his residence there he served on the School Committee and Library Board and as Civil Service Commissioner and City Solicitor. His present home is at 1514 Beacon Street. They have two children: a

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daughter, Mrs. Dorothy Johnson Adams, and a son, Melvin M. Johnson, Jr.

Bro. Johnson has long been a leader in the Masonic fraternity. His notable record in this follows: J. D., 1894-1895; S. D., 1896-1897; J. W., 1898-1899; S. W., 1900-1901; Master, 1902-1903; District Deputy Grand Master, 5th Masonic District, 1904-1905; member Grand Lodge Board of Trial Commissioners, 1899-1905-1912; Grand Marshal, Massachusetts G. L., 1906-1907-1908; Senior Grand Warden, 1909; member Board of Masonic Relief and a member Board of Directors since 1910; president Masonic Education and Charity Trust, 1913-1916; trustee Masonic Education and Charity Trust since 1925; Grand Master, 1913-1916; on many G. L. committees; Waltham Royal Arch Chapter; Adoniram Council, R. & S. M.; Gethsemane Commandery, K. T. (demitted); Sir Galahad Commandery, K.T., 1922 (demitted); St. Bernard Commandery, K. T., 1933; Boston Lafayette Lodge of Perfection, 1904; Giles F. Yates Council, P. of J., 1904; Mt. Olivet Chapter of Rose Croix, 1904; Massachusetts Consistory, S.P.R.S., 1905; Royal Order of Scotland, 1933; Red Cross of Constantine, 1934; honorary member of Supreme Council, 33°, N. M. J., U. S. A., 1914-1920; active member of Supreme Council, 33°, N. M. J., U. S. A., 1920; M. P. Sov. Grand Commander Supreme Council, 33°, N. M. J., U. S. A., since 1933; honorary member of Supreme Councils for the Dominion of Canada; England, Wales, etc.; Scotland; Ireland; France, and the Southern Supreme Council of the United States; representative of Supreme Council for Ireland near Northern S. C.; representative of Supreme Council for England near Northern S. C.; representative of the Grand Lodge of Scotland near the G. L. of Massachusetts, 1930-1933; representative of the Grand Lodge of Panama near the G. L. of Massachusetts, 1932.

He is an honorary member of the following Scottish Rite bodies: New Jersey Consistory, S. P. R. S.; Scottish Rite bodies of Pittsfield, Mass., Williamsport, Pa., Troy, N. Y., and Cincinnati, O.; Central City Consistory of Syracuse, N. Y., and Buffalo Consistory. Blue Lodges: Monitor, Kilwinning, Adelphi, Winslow Lewis, Saggahew, Dalhousie, San Andres of Havana, Cuba; Euclid, Massasoit, Washington, St. Mark's, Seaview, Lafayette, Mystic Valley, Richard C. MacLaurin, Darien, Aberdour, Fraternal, Serenisima Gran Logia Nacional de Columbia, Boston University Lodge (charter member).

He is an honorary Member of Past Masters Associations of 3rd, 4th, 5th and 6th districts; a member of the District Deputy Grand Masters' Association, a Fellow of the American Lodge of Research of New York and a charter, roll

of honor and life member of George Washington Masonic National Memorial Association, serving as vice-president of this in 1916-1920 and a director and member of the executive committee since 1921. He was on the executive commission (representing New England) of the Masonic Service Association of the United States in 1918-1920. He was Deputy for Massachusetts, Order of DeMolay 1922-1924. He is the author of "Freemasonry in America Prior to 1750" (1916), and "The Beginnings of Freemasonry in America" (1924) and has written numerous magazine articles on Masonry.

Bro. Johnson is a member of the Boston, Massachusetts, and American Bar Associations and a former member of the Middlesex Bar Association and served on the executive committee of the State association for the constitutional limit of three years. He is a charter and life member of the American Law Institute. He was a trustee of the Waltham Savings Bank; president of the Oceanic National Bank in 1920-1922 and chairman of the directors of the Metropolitan Trust Company in 1922, vice-president and director of the Engineering-Economics Foundation in 1922-1933, a director of the Mt. Pleasant Home in 1923-1930 and a member of the legislative committee of the National Aeronautic Association in 1924-1929 and has been president and trustee of The Farington Memorial, Inc., since 1920. He was a trustee of Tufts College in 1918-1933 and has served as president of the Tufts College Club of Boston and the Tufts College Alumni Association. He is a member of the Algonquin Club, the Canadian Club of New York, Inc., and the Boston Madison Square Garden Club.

DONATE AMBULANCES

Six ambulances, donated for the Armed Forces by Iowa Masons, headed the parade, early in April, when the Grand Convocation of the Grand Chapter, Royal Arch Masons of Iowa, met in Des Moines. Five of the ambulances were purchased by this Grand Chapter during the past year and one was contributed by the members of Des Moines Masonic lodges who raised about \$1,500 for the purpose. The vehicles were presented to the Government by Grand High Priest Nathan L. Hicks.

UNION OF COMMANDERIES

Orient Commandery No. 5, Knights Templar, of the District of Columbia, has united with Washington Commandery No. 1. This will cause no change in the charter or name of Washington Commandery, nor in the black uniform which this Commandery has worn, since its beginning in 1825, by special dispensation.

Washington Commandery is the first and oldest in the District of Columbia and has had a fine career. On January 14, 1943, it celebrated its 118th anniversary by a banquet, which was thoroughly enjoyed.

NATIONAL SOJOURNERS

Major William Moseley Brown, 33° President of the National Sojourners, an organization composed of Master Masons who are or have been commissioned officers in the uniformed forces of the United States, is again in active service and is stationed at the Signal Corps Replacement Training Center, Fort Monmouth, N. J. He has announced that he expects to retire from the office of National President at the expiration of his present term.

A committee composed of 33 members of the organization (Committee of 33) can be compared to a directorate of a business or industrial corporation. This committee has decided that, instead of holding the national session at Cleveland, Ohio, in May, as planned, a streamlined meeting will take place in Washington, D. C., at the Mayflower Hotel, on May 29, 1943, at which time it is proposed that Major Brown be relieved of his duties and a new National President be selected.

Major Brown, during his term of office, which has been over the past three years, has made a very excellent president and has accomplished a great deal. It is, of course, the proper and correct thing for him to step aside, when he finds that he cannot carry on as he has done in the past, and this is in accord with the propriateness which he has always exercised throughout his whole career as a Freemason.

MASONIC COLLEGE

When our college campuses are being turned topsy-turvy by defense demands, with neither faculty nor students feeling sure of just what will happen next, it is interesting to recall that St. Johns' College in Little Rock, Ark., established by the Grand Lodge of Arkansas, has seen war service and was captured—

Masons of Arkansas laid the cornerstone of this first college in the state with impressive ceremony, in 1857, and the school was opened in 1859 as a military-type institution. The next year the Grand Lodge went in procession to the campus and Albert Pike delivered an address. But, in the fall of 1861, the majority of the faculty and students had gone to join their comrades in the War between the States and the college was closed. The cadets were organized into a company.

Then, in 1863, when Federal troops took Little Rock, they impressed the col-

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lege building for a military hospital and the property was not evacuated by military forces until the spring of 1867. In January, 1864, a lad of seventeen, a former student there, was hanged in front of the main building, after having been tried by a military court and convicted of being a Confederate spy. Several wooden buildings had been erected on the premises by both Confederate and Federal forces and the Masons requested that these buildings remain as a partial compensation for the use of the property, but this request was denied. The scholastic year 1867-68 opened in October, with a faculty numbering three. Two of the original teaching staff had fallen in battle. In setting up a military-form college the Trustees had stated that:

"Although Masonry in her enlarged charity inculcates peace on earth and good will among all men, yet it is not inconsistent with her peaceful teachings to favor the instruction of youths in such arts as may be useful to them in the defense of the liberty or the honor of their country, should war unhappily arise."

OHIO

The Masonic Home at Springfield, Ohio, was dedicated in 1895, and it has had, through the years, the loving support of the Master Masons of the state, who realize how much it means to the aged and dependent brothers, their wives, or widows, and children who, through adverse circumstances, have become wards of Masonry. In order that the Home may be perpetuated a committee has been appointed by the Grand Lodge of Ohio, with Past Grand Master Dillon Crist as chairman, to create an endowment fund.

JERUSALEM

Masonry in Jerusalem is carrying on following several years of difficulties beginning about 1937, when civil disturbances tended to make the holding of meetings unwise if not actually dangerous at times. During that period the Mark Lodge of King Solomon's Quarries, under the jurisdiction of the District Grand Lodge of England, had to hold underground meetings with the aid of armed guards. In 1942 eight candidates were advanced. The Lodge of King Solomon's Temple, No. 4611, also continues successfully, as does the Chapter of the Temple of Jerusalem.

KANSAS

The Grand Lodge of Kansas held its annual communication at Wichita, early in February. The reports showed a net gain of 1,125 members, making a total of more than 61,000 in that Jurisdiction. The list of elected officers shows a fine

representation for the Scottish Rite. Charles S. McGinness, 32°, of Fort Scott, is Grand Master; James Trice, 32°, of Wichita, Deputy Grand Master; Samuel G. Wiles, 32°, of Wichita, Grand Junior Warden; and Grand Secretary Elmer F. Strain, 33°, and Grand Treasurer Ben S. Paullen, 32°, both of Topeka, were re-elected to their respective offices. James H. Stewart, 33°, of Wichita, started in the line as Grand Senior Deacon. Dr. Claud F. Young, 33°, Inspector General in Kansas of the Supreme Council, Southern Jurisdiction, was made a member of the Kansas Masonic Home Board.

ST. CECILE'S FAMOUS ROSTER

Dating from Civil War days, St. Cecile Lodge No. 568, F. & A. M., of New York, N. Y., has a membership almost entirely of professional musicians and actors. Its ritual is performed with a finesse said to be unrivalled. Among the illustrious names on its roster and upon whom life has rung down the final curtain are: Thomas A. Wise, Raymond Hitchcock, Louis Mann, Jefferson De Angelis, Weber and Fields, Arthur Hammerstein, Harry Houdini and George M. Cohan. Those on the living roster include Paul Whiteman, Vincent Lopez and Jack Pearl.

Owing to the fact that their means of livelihood makes it impossible for the members to attend evening meetings, they hold their meetings in the daytime.

EARLY CALIFORNIA

The work of the lodges in the early days of California forms one of the most informative and thrilling chapters in the book of fraternal achievements. It was on May 10, 1848, that Peter Lassen obtained, from the Grand Lodge of Missouri, a charter for the first Masonic Lodge to be organized in California—Western Star Lodge No. 98. This lodge was established at Benton City, on Deer Creek in Tehama County, but the discovery of gold made it impracticable for it to remain there and it was transferred to Shasta City, where it still carries on as Western Star Lodge No. 2 under the Grand Lodge of California.

The Odd Fellows organized their first California lodge at San Francisco in 1849. This was followed by others in the larger cities, but the year 1855 was the big year for lodges in mining centers. By 1859, there were sixty Odd Fellow lodges established in mining towns, and half of these are still in existence.

These lodges, located in or near the mining camps, gave the miners an opportunity to find a haven from the coarseness and vulgarity that, in those days, often were evident in mining communities, and from the lodge ritual they learned of the spiritual and cultural values

in life. In addition, they brought aid to those overtaken by adversity and who were far from home in a strange section of the land.

CHURCH WINDOW

In one of the windows of the Rose City Park Methodist Church in Portland, Ore., appear Masonic emblems. This church observed its 30th anniversary on March 21st, and Dr. William Wallace Youngson, 33°, was the guest speaker. Doctor Youngson served this church for over nine years as its first pastor, and designed and financed the beautiful windows in it.

SANDUSKY

Masons of Sandusky, Ohio, will not wait a moment longer than wartime restrictions demand before starting the reconstruction of their Masonic Temple, which was burned the night of January 27th. The Charters of Science Lodge were saved; the lodge possesses its 1818 Charter, as reissued, and also the 1848 one. The latter had to be dug from ice on the lodge room floor after the fire, but it will be repaired. The Charter for Perseverance Lodge had not been recovered late in February, but it may be found. Photo engravings of these Charters were made in 1923 and were printed in the *Sandusky Masonic Bulletin*.

The cornerstone of this Temple was laid in 1889 when Leander Burdick was Grand Master of Masons in Ohio. The Temple was extensively remodelled in 1925.

FIFTY-YEAR BUTTONS

On January 25, 1943, Joseph S. Davis, 33°, who has been Almoner of the Scottish Rite Bodies in Omaha, Neb., for thirty years, was presented with a fifty-year button, having received the Master Mason degree, April 27, 1891. On February 17, 1943, John E. Simpson, 33°, was presented with a fifty-year button, he having received his Master Mason degree, February 11, 1893. He has been, for all these years, prominent in the various bodies of Freemasonry, holding innumerable offices.

GRAND MASTERS OF ENGLAND

The late Duke of Kent, who was Grand Master of the United Grand Lodge of England at the time of his tragic death, had held that office only a little over three years. This is the shortest tenure of this office on record. The longest such record is that of the Duke of Connaught who remained as leader for 38 years (1901-1939).

The next longest tenure of office as Grand Master in England is that of the Duke of Sussex, which lasted 30 years (1813-43), followed in length by that of the late Prince of Wales who became

King Edward VII (27 years) and that of the second Earl of Zetland (26 years). The Earl de Grey and Ripon ruled four years. There have been only these six Grand Masters of the United Grand Lodge of England in the course of 130 years, four of them having been Royal Princes whose combined rule of the Grand Lodge covered nearly 100 years.

The present Grand Master, the Earl of Harewood, is the seventh head of the Craft in England and Wales and the third leader not a Royal Prince. Yorkshire is proud to claim him and also one of the other Grand Masters not of royalty, the Earl of Zetland.

AGE OF WASHINGTON

WHEN INITIATED

The unusual procedure of Fredericksburg Lodge No. 4 in Virginia of initiating George Washington before he became twenty-one years of age has been explained in the *National Federated Craft News* as really not so strange after all, for young Washington himself computed his age as over twenty-one and this was accepted by the lodge. He simply added the twelve days to each year of his life, which twelve days had been subtracted by the Gregorian calendar. This increased by eight months the twenty years and nine months he had attained at the time of his initiation, November 4, 1752.

PRESENT-DAY MILITARY LODGES

Ambulatory Warrants are held by two military lodges under the English Constitution, that is, these lodges have no fixed location. They are with the Royal Scots, 2nd Battalion, and the Royal Fusiliers, both dating from the early 19th century. They are Unity, Peace and Concord No. 316 (1808) and Social Friendship No. 497 (1844), respectively. Military lodges have been the pioneers, carrying Freemasonry to different parts of the globe.

OREGON

Capt. Thomas Gatch, who became a national naval hero as a result of his ship downing thirty-two Japanese planes in one battle in the Solomons, is a member of Pacific Lodge No. 50, Salem, Ore. Also a member of this lodge is U. S. Senator C. L. McNary, childhood friend of Captain Gatch.

Grand Master Clarence D. Phillips and members of his official staff were present at a recent meeting of Willamette Lodge No. 2 in Portland, Ore., when fourteen 50-year Masons attended. Seven of them are members of Willamette Lodge and the others were accompanied by the Masters of their respective lodges.

South Gate Lodge No. 182 of Portland, Ore., has introduced two innova-

tions at its stated meetings and both have proved popular. One is to have a timely public question presented by an authority in that field, and the other has to do with the observance of the birthdays of its members. Special invitations are sent to those scheduled to be so honored and, in nearly every case, these have been acknowledged either by attendance or by letter.

KING OF GREECE

While King George II of Greece was living in England as a private citizen, having abdicated his throne in 1923, he was initiated into Walwood Lodge, No. 5143, later becoming Master. Recently he delighted members of this lodge by attending a meeting in the Grecian Temple of the Abercon Rooms, Liverpool Street, London. King George was called back to his throne in 1935. In 1936, he was appointed Past Senior Grand Warden of England and he has attended at least one Grand Lodge session since then.

MASONIC HOME OF TENNESSEE

Two years ago the Grand Lodge of Tennessee sold its Masonic Home to the State of Tennessee and it is now a hospital for tubercular patients. The Masonic wards are taken care of in their respective homes and communities by the Board of Control of the Masonic Widows' and Orphans' Home and this plan has worked out very satisfactorily for all concerned. In 1942, the Board looked after and provided for 376 elderly Masons, wives or widows, and boys and girls.

MARTIN J. PLESCHINGER

Private services for Martin J. Pleschinger, 76, former partner in the Cambridge Mailing Company, Chelsea banker and prominent Mason, were held Thursday, March 26, at 2:30 p.m. at the Dykeman Funeral Home, 23 Cary avenue, Chelsea, Mass. Burial was in Woodlawn cemetery, Everett.

Mr. Pleschinger died suddenly Tuesday night, March 23, at his home, 179 Nichols street, Everett. Born in East Cambridge, son of Joseph and Rosina Pleschinger, he lived in Chelsea for many years until the death of his wife, Nellie, six years ago, when he removed to Everett.

A 32d degree Mason, he was recorder of the Grand Commandery, Knights Templar, of Massachusetts and Rhode Island, and was a former commander of its ninth division which included Reading, Winthrop, Holyoke, Waltham and Providence districts.

He was president of the Bellingham Investment Association and a trustee of the County Savings Bank in Chelsea, secretary of Omar Grotto, a member of

the Royal Arcanum, secretary of the Royal Arcanum Club and the Massachusetts Hospital Fund, and a member of the Middlesex Republican Club.

He leaves a brother, Edward F., and a sister, Miss Bertha L. Pleschinger, both of Everett.

APRON

New York City, March 7, 1943.

Editor, THE MASONIC CRAFTSMAN.
I have enclosed some lines which may be suitable for your publication:

Is there a definite style among U.S.A. Freemasons of wearing the lambskin? For a glance at any printed photograph of massed brethren in regalia shows a total lack of uniformity. Whereas in England the apron is worn *outside* the brother's coat, the Irish—cantankerous Hibernians!—insist on wearing it *under* that garment. Here I quote from a recent article culled from *The Freemason's Chronicle* (London):

"Irish Masons, it is well known, wear their apron 'under,' and not 'over,' their coats, and when in the company of brethren of other jurisdictions, made thus to present a contrasting appearance, generally not found attractive if traditional. One is reminded of the reply once made by M.W. Bro. the Earl of Donoughmore, Grand Master of Ireland, with characteristic Irish wit, when questioned as to the reason. It was that Masons intended for work were expected to take off their coats to do so."

DONALD LIGHTBOURN.

New York City.

Member of the Harmonic Lodge, No. 356 (St. Thomas, V.I.U.S.), English Constitution.

WARNING!

Authentic information comes to us from Supreme Council of Argentina regarding the Masonic situation in that republic. A former member of the Supreme Council, Dr. Aristobulo Soldano, was expelled for reasons sufficient to the members of that Supreme Council, because of his agitation and endeavor to have a belief in the Grand Architect of the Universe eliminated as a requirement for membership, and also to remove from the altar the Volume of the Sacred Law, which we speak of as the Bible. Whereupon he, in collusion with others, organized a so-called Supreme Council and a Grand Orient in connection therewith. These Bodies go under the name of "Supreme Council 33° of the Federal Argentine Masonry" and "Grand Federal Argentine Orient."

Resolutions adopted by these so-called new Masonic organizations cancelled, in the title of their official letters and on literature, the appellations A. .L. .G. .D. .

G. .A. .D. .U. ., or, as sometimes written, A. .L. .U. .T. .G. .S. .A. .G. ., which in our language means, "To the Glory of the Great Architect of the Universe." They removed them also from their rituals, constitutions, the opening and closing ceremonies, obligations, diplomas, rules and, in fact, all their Masonic documents. The traditional obligations on the Bible were eliminated and, instead of the Bible, on the altar was placed the Constitution, the general and particular rules, and the rituals of these clandestine bodies.

The Grand Commander of the regular Supreme Council is Fabián Onsari, and the Grand Secretary General is Luis San Luis. The address of the Supreme Council Temple at this number is also the head-cil is Cangallo 1242, Buenos Aires. The quarters of the regular Symbolic Masonry in Argentina.

VENOM?

New York, April 19, 1943.

To the Editor:

It was somewhat disconcerting to read in the columns of THE MASONIC CRAFTSMAN for March the splenetic article entitled "The Americanization of Sojourner Lodge No. 875 (page 159). On concluding the diatribe, one wonders if, after all, Freemasonry is a progressive institution imbued with a zeal for the welfare of humanity, as it professes. From the commencement of the article to its crescendo of "Caucasianized!" one senses its venom.

Well, it were easy to impute to the people of Britain sins of omission and commission innumerable, but their Craft conduct has ever been without reproach. If your journal circulates in the British West Indies, this article will not tend to heighten appreciation of the American conception of Masonic aims. Today there are American bases in the Caribbean and surely there will be an appreciable influx of Freemasons. Are they to be of the type of Roger C. Hackett and of Graham Getchel Dedge?

DONALD LIGHTBOURN.

TRIENNIAL

The 42nd Triennial Conclave of the Grand Encampment of Knights Templar, U.S.A., will be held in Chicago, May 24th and 25th, at the Edgewater Beach Hotel. Owing to war conditions, the pageantry of the usual Grand Encampment sessions will be dispensed with and only two days will be given to the transactions and discussions pertaining to the business of the Knights Templar throughout the nation.

The usual dinner will be provided, however, and the speaker on that occasion will be the Governor of Illinois, Sir

Knight Dwight H. Green, 33° Elect. Following this, a technicolor film will be shown of the Grand Encampment Easter Sunrise Service, which is held annually at Arlington National Cemetery in Virginia.

Most Eminent Grand Master Harry G. Pollard, 33°, of Massachusetts will preside at the Conclave, and will likely be succeeded in office by Deputy Grand Master Charles N. Orr, 33°, of Minnesota, with the line officers advancing, as is customary.

TEXAN IN LONDON GETS \$2,000

A Texas private, stationed in London, Eng., who has been saving \$40 a month out of his pay to buy a farm when the war is over, received a windfall recently. He found and turned in a brooch valued at \$25,000, and his honesty netted him \$2,000 from the owner of the jewelry. The soldier, Lee Clary, of Luling, Texas, sent the money back to his parents in Texas.

Private Clary said that he saw too many soldiers come out of the last war broke, and he is determined not to be that way at the end of this war. He does not drink, smoke or gamble, and saves every cent of his pay that it is needed for absolute necessities.

SOJOURNERS LODGE, NO. 874

By ROGER C. HACKETT

Six lodges in Colon which preceded Sojourners No. 874 by the Grand Lodge of Scotland predecessor of the present Sojourners. The last two of these lodges were La Fraternidad Universal No. 43 and La Fidelidad No. 48. Both were chartered by the Supreme Council of the Scottish Rite, Grand Orient of New Granada in Cartagena, the former in 1886, the latter, as an English-language offshoot of it, in 1888.

About eight years after La Fidelidad No. 48 was founded, many of the brethren, most of them Hebrews, incidentally, became dissatisfied with the new lodge for unknown reasons and severed their connection with it. The dissidents, under the leadership of Worshipful Brother Adolphus P. Alberga, then held an informal meeting to talk over the situation. Possibly it was also never been affiliated with any of the local lodges but if so they must have been few in number. The outcome was that they resolved to send a petition for a charter to the Grand Lodge of Scotland—in fact, this step was virtually decided upon before the several brothers "resigned" from La Fidelidad No. 48. Why the Grand Lodge of Scotland was selected is not now known but the following facts must have been influential:

(1) Five of the 13 petitioners had been

Raised in lodges under that Grand Lodge; (2) that Grand Lodge had inaugurated the policy of chartering lodges in Latin-America and the West Indies about a century and a half earlier. But these reasons could not have been conclusive because seven of the petitioners, including Worshipful Brother Alberga, the leader of the whole movement, had been Raised in lodges under the United Grand Lodge of England and it too had been chartering lodges in Latin-America and the West Indies for about 150 years—or at least its two predecessors before the union of 1813 had chartered such lodges. Thus it is seen that had the two criteria named been the only ones considered the brothers would have applied for a charter to the Grand Lodge in London rather than to the one in Edinburgh. Two other reasons for the actual choice suggest themselves. One is a sentimental one; the other an exceedingly practical one. The first is that the brothers wanted to help commemorate, however, indirectly, the attempt of Scotland to found a colony on the Atlantic coast of Darien in 1698. The second is that they feared that the United Grand Lodge of England, on account of a prevailing anti-Semitic social prejudice in the higher circles in England, would refuse to grant a charter to a lodge of which most of the members would be Hebrews, and recognizable as such by their names. It should be noted, however, that there is no scintilla of evidence to justify either of these assumptions. Indeed, it is not even known that any of the petitioners had ever even so much as heard of the Darien colonization scheme of Scotland. With reference to the second point, however, it is possibly significant that a group of Jewish Masons, all merchants, living in Panama City, were actually refused a charter, for no stated reason, by the United Grand Lodge of England in 1904.

The petition was dated January 14, 1898, and was endorsed as having been received in the Grand Lodge office on January 31, 1898. The document must have been dispatched on the day it was dated since it arrived at its destination in the remarkably fast time of 17 days—in fact it would take exceptional speed, and/or close connections for this time to be bettered today by any media other than airmail. Three days after the Grand Lodge received the petition it issued a charter to the 13 petitioning brothers.

The cost of the charter was £10 (about \$51.10 at the then current rate of exchange). It was met out of a fund of about \$125 subscribed by nine of the petitioners. After paying for the charter the lodge thus had about \$75 with which to begin work.

The new lodge bore the name of Sojourners No. 874 and was to have colors of scarlet and pale green, with gold fringes, which were the ones the brothers had requested in their petition. The name, rather naturally, was also the one the brothers had requested but who suggested it originally is not known. It was at the time very appropriate, and it still is for that matter, although it is no longer unique, as it once was, with reference to either the Canal Zone or the United States. The reason for this is that an organization with a similar name, the National Sojourners, composed of Master Masons who are or have been regular or reserve commissioned officers in the armed forces of the United States, was founded in 1917 and under it two chapters, Caribbean No. 21 and Pacific No. 35, were established in the Canal Zone in 1924 and 1925, respectively. In addition it should be noted that five other lodges, all located in the United States and all founded since 1898, are named either "Sojourner" or "Sojourners." Their names, locations, and dates of founding follow:

Sojourners Lodge No. 483,
Detroit, Mich. (1917)
Sojourners Lodge No. 693,
Pittsburgh, Pa. (1918)
Sojourners Lodge No. 653,
Marion, Ohio (1920)
Sojourner Lodge No. 607,
Monrovia, Calif. (1925)
Sojourners Lodge No. 51,
Washington, D. C. (1937)
Each of these lodges chose the name

"Sojourners" (or Sojourner") because all of the charter members had been Raised in lodges located in other cities. Most of them also emphasize the fact that they wish to be considered the Masonic homes of all brethren sojourning in their respective communities. So far as can be ascertained no other lodge besides these five and the two in Panama has ever had the name "Sojourners" or "Sojourner" although there are and have been a very appropriate one.

MME. CHIANG KAI-SHEK

Elevated to a pedestal by many thinking persons as the greatest living woman, Madame Chiang Kai-shek stands before us as certainly a necessary citizen of today's world. This brilliant Chinese woman is a link in the world's vital chain of united leaders and, as such, her strength and stability are important. She links Christian and non-Christian, East and West, ancient and modern, powerful and helpless, warrior and philosopher. As a link she helps to unite, helps to bridge obvious gaps, helps to hold millions in a common allegiance to right ideals. With both the welfare of many lands and the life of Free China imperiled, she speaks to us in the United States of her "... belief and faith that devotion to common principles eliminates differences in race and that identity of ideals is the strongest possible solvent of racial dissimilarities." And she continues, "While we must not be visionary, we must have vision so that peace should not be punitive in spirit and

should not be provincial or nationalistic or even continental in concept, but universal in scope and humanitarian in action."

Her deep understanding and high thinking have covered a vast territory in the world of human needs. Because her ideals are those of a Christian and because they dovetail so finely with those of Masonry, it may be said that Masons will note with interest her place in the world scene. Her husband, the Generalissimo, is also a convert to Christianity.

Coming of a family apparently destined for greatness, she has not only fitted neatly into a prominent niche in history's hall, but has become a cynosure for all eyes and a guiding beam for many hearts because of her individual traits. She is far-sighted, looking on the children of China as the hope of China and teaching them accordingly. She is courageous, taking the courage of her husband and molding it into a womanly calm that brushes away physical danger almost absent-mindedly. She is alert, knowing, as well as anyone of these days can know, how to face race prejudice with honest hope that there can eventually be universal understanding. She is patient, building up in her people a firm foundation of democratic ideology upon which they, in turn, can build a strong nation. She is wise, wanting no alliance with evil in any form. She is loving, never stopping a moment in the eternal struggle of selflessly seeking the way toward universal fraternity and equality.

HAWAIIAN ISLANDS

Information has just been received from the Hawaiian Islands to the effect that the Deputy there of the Supreme Council, Southern Jurisdiction, James S. McCandless, now 87 years of age, is in excellent health and spirits and that Scottish Rite Freemasonry is progressing splendidly in the three Valleys—Hilo (Hawaii), Honolulu (Oahu) and Kahului (Maui). These bodies are fortunate in their officers.

In Honolulu, the class receiving the degrees in February consisted of 40 or more in the Lodge of Perfection. It was stated that the brethren not only in the three Valleys mentioned, but on the Island of Kauai, will observe the Maundy Thursday and Easter Sunday ceremonies.

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"Maybe not," said the dyspeptic guest, "but it's a disgrace to be such a waiter as you are."

FUNNY

"Gad, sir," said the old colonel at the club, "the Zulu war was much worse than this one. Why, I remember the time when a Zulu threw his spear at me, and it pinned me to the ground. I was lying there for three days."

"It must have hurt."

"Not much," said the colonel. "Only when I laughed!"

OFF ON THE WRONG FOOT

DENTIST—"Stop waving your arms and making faces. Why, I haven't even touched your tooth."

PATIENT—"I know you haven't, but you're standing on my corn."

COULDN'T BE DONE

Counsel was cross-examining a farmer. "Now," he said, "don't quibble. Do you understand a simple problem or not?"

"I do," replied the witness.

"Then tell the court this: If 15 men ploughed a field in five hours, how long would 30 men take to plough the same field?"

"They couldn't do it."

"Why not?"

"Because the 15 men have already ploughed it."

BRIGHT BOY

Boss—"Boy, do you know the motto of this firm?"

NEW OFFICE BOY—"Sure, it's 'push.'"

Boss—"Wherever did you get that idea?"

BOY—"I saw it on the door as I came in."

PRESCRIPTION

A grocer had difficulty with a doctor who was backward in paying his bills, so he put the matter in the hands of a collector. The man returned looking worried.

"What's the matter?" asked the grocer. "What did the doctor say?"

"Well," replied the collector, "he said I wasn't looking well, examined my tongue, and advised me to remain indoors for a few weeks."

WRONG PLACE

There was a timid knock at the door. "If you please, kind lady," said the beggar, "I've lost my right leg."

"Well, it ain't here!" exclaimed the woman.

UNUSUAL

BROWN—"If you had \$20 in your pocket right now, how would you feel?"

HAWKINS—"I'd think I had on some one else's trousers."

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OLD, BUT GOOD

A chestnut of the last war which will probably be repeated when our colored troops get into action, is the one about the negro soldier in the trenches. The Germans made a raid one morning and as a big German soldier bore down on the little negro private, with a fixed bayonet, the latter dropped his gun, pulled out his razor and made a swipe at the German. The Boche grinned at the little negro as he passed by and jeered, "Never touched me!"

"That's what you think," said the colored boy. "Just wag your head, soldier; just wag your head."

PERSISTENT FALLACY

A curious, but persistent, fallacy turns up again in a statement by the Archbishop of Canterbury. In discussing wealth and commercial goods, he states that the more one person possesses, the less there remains for others. His idea is that each man's success represents corresponding failure in his neighbors. This implies that the amount of goods in the world is limited and can not be increased.

The mistaken logic is obvious. Suppose, for example, a man with initiative and a nest-egg of savings starts a successful clothing factory in his community. He gives employment to his neighbors and pays them wages. The clothing increases the supply of garments available. The large payroll brings other businesses to the place. The total wealth is vastly increased. No one has robbed anybody.

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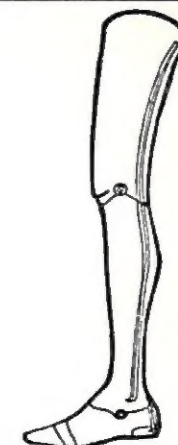
The masses of mankind will go on explaining poverty, relief and other such factors primarily in terms of individual slothfulness or short-sightedness rather than in terms of these broader socio-economic forces which may victimize even the most energetic and far-sighted individual.

In all fields of science it is assumed that situations have their causes. It is time in the social sciences that we understand that social conditions lie back of social problems. It is not enough to explain juvenile delinquency in terms of "human nature", of the natural tendency of man to be bad, but rather we must understand the conditions in families and communities which tend to produce delinquent personality types. It is now known that in certain parts of large cities a majority of children grow up to be delinquent, while in other parts delinquency seldom is found. What are the conditions that are responsible for delinquency? How might these conditions be modified to produce a different kind of human product?

In handling of social problems, it is important at all points to help the students to see that *social conditions* produce *social problems* and to understand that we must modify these conditions to alleviate the problem under consideration. This is the kind of approach that society must make to its problems, and this point must be made clear in the treatment of the social problems in the high school class. In dealing with juvenile delinquency, for example, the cure is not sought in the court or in corrective institutions, as necessary as these institutions may be for the protection of society, but in a change of family and neighborhood conditions so that normal rather than abnormal personalities will be developed. The cure for war lies not in peace treaties but in understanding and in modifying those conditions which produce the festering sore that so frequently erupts.

If the next generation can be made to see that social problems, like physical diseases, have causes that can be understood, we can expect to see social research, social experiments, and social reforms during the next fifty years that will equal or surpass the progress that medical science has made since the discovery of the germ theory, and since its realization that every disease has its cause or causes with which one should work primarily, rather than with the symptoms of the disease.

Only by such a dynamic approach to social science can there be developed a kind of social engineering that will change man's world. Through such a dynamic approach a true social science will be brought into being.—*Journal of Education.*



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